660914_-_Lecture_BG_06.21-27_-_New_York ---
Some forty years before or thirty years before, some years before, some incident took place, and you at once remember. Although there is no cause, but it comes. There is . . . a subconscious state is there, and we are getting. **That means the mind is always being agitated. Due to agitation, the things which are stored in the subconscious state, they come out. Just like if you agitate a lake or a pond, all the mud from within, it comes. But we have to settle down.** Then the mud will settle down. **So this *yoga* process is a process of settling down the mind**.

Philosophy_Discussion_on_Carl_Gustav_Jung ---
Prabhupāda: What do you mean by unconscious life?
Śyāmasundara: Subconscious, that which we are not consciously aware of...
Prabhupāda: That means it is consciousness but it is covered.
Śyāmasundara: Yes. He says that unconscious part of our mind is dangerous, infantile, animalistic. But Jung says that the unconscious can also be positive and helpful to the growth of our personality, that it can be an asset to understand this unconscious life.
Prabhupāda: But I think that the subconscious status as **it is covered by the present consciousness, similarly, it can be covered by Kṛṣṇa consciousness, so that those subconscious states will be no longer able to react.**
Śyāmasundara: **He sees a positive or creative function of this unconscious...**
Prabhupāda: Just like the other day I was citing the śloka of Yamunācārya about sex life. The subconscious status is there, sex life, but because he has got Kṛṣṇa consciousness, he is spiting on it. **That means the subconscious state cannot overcome. So our policy is that you become fully Kṛṣṇa conscious, and then all the subconscious status which is gathered for life after life, and they are stored, they are in stock, they will not be able to overcome.**

OWK 1 Throughway to Happiness---
These thoughts come from our subconscious, and **because they are always rising, the mind is always agitated**. If we agitate a lake or a pond, all the mud from the bottom comes to the surface. Similarly, when the mind is agitated so many thoughts arise from the subconscious that have been stored there over the years. If we do not disturb a pond, the mud will settle to the bottom. **This yoga process is the means to quiet the mind and allow all these thoughts to settle. For this reason there are so many rules and regulations to follow in order to keep the mind from becoming agitated. If we follow the rules and regulations, gradually the mind will come under control.** There are so many don'ts and so many dos, and **if one is serious about training the mind, he has to follow them.** If he acts whimsically, what is the possibility of the mind being controlled? When the mind is finally trained to the point where it will think of nothing but Kṛṣṇa, it will attain peace and will become very tranquil.

SB 11.28.5 TRANSLATION:
Although shadows, echoes and mirages are only illusory reflections of real things, such reflections do cause a semblance of meaningful or comprehensible perception. In the same way, **although the identification of**

the conditioned soul with the material body, mind and ego is illusory, this identification generates fear within him even up to the moment of death.

PURPORT: Although shadows, echoes and mirages are mere reflections of real substances, they create strong emotions in persons falsely accepting them as real. In the same manner, a conditioned soul is seized by such emotions as fear, lust, anger and hope because of his illusory perception of himself as the material body, mind and false ego. By practical example it is thus shown that even illusory objects may cause highly emotional reactions. Ultimately our emotions should be absorbed in the Supreme Personality of Godhead, who is eternal truth. Fear is forever vanquished when one takes shelter of the Lord's lotus feet. One can then enjoy the pure emotions of liberated life.

SB_11.3.17---
Every living being has an eternal relationship with the supreme living being, Kṛṣṇa. One may love Kṛṣṇa by thinking of Him as one's eternal master, one's most intimate friend, one's beloved child or the object of one's conjugal attraction. Of course, **such ecstasies should never be confused with ordinary, material emotions, which are perverted reflections of spiritual rasas,** or relationships. In the material world we try to relish these same relationships of servitude, friendship, parental love and conjugal love, but the object of such feelings is a temporary material body, which is quickly devastated by the laws of nature. These loving feelings should be directed toward the spiritual body of the Supreme Personality, Kṛṣṇa, who is the reservoir of all beauty and transcendental bliss. **One who has not learned the art of directing his love to Kṛṣṇa is apūrṇa, or one whose life is ultimately empty.**
QfE_6_Discussions_on_Western_Philosophy_and_Science---
Disciple: Psychologists say that quite often the subconscious is acting through the conscious, but that we do not know it.
Śrīla Prabhupāda: Yes. The subconscious is there, but it is not always manifest. Sometimes a thought suddenly becomes manifest, just as a bubble will suddenly emerge in a pond. You may not be able to understand why it emerges, but we may assume that it was in the subconscious state and suddenly became manifest. **That subconscious thought which is manifest does not necessarily have any connection with one's present consciousness. It is like a stored impression, a shadow or a photograph. The mind takes many snapshots, and they are stored.**
SB_2.1.18
The mind, although ceasing to think of sensual activities at present, remembers past sensual activities from the subconscious status and thus disturbs one from cent percent engagement in self-realization. Therefore, Śukadeva Gosvāmī recommends the next step of assured policy, namely to fix one's mind in the service of the Personality of Godhead. Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, also recommends this direct process in the Bhagavad-gītā (BG 6.47). Thus, the mind being spiritually cleansed, one should at once engage himself in the transcendental loving service of the Lord by the different devotional activities of hearing, chanting,

etc. **If performed under proper guidance, that is the surest path of progress, even for the disturbed mind.**
SB_4.9.33
Real knowledge is revealed to a devotee only when he comes to the right conclusion about life by the grace of the Lord. Our creation of **friends and enemies within this material world is something like dreaming** at night. In dreams we create so many things out of various impressions in the subconscious mind, **but all such creations are simply temporary and unreal**. In the same way, although apparently we are awake in material life, because we have no information of the soul and the Supersoul, **we create many friends and enemies simply out of imagination**. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says that within this material world or material consciousness, good and bad are the same. **The distinction between good and bad is simply a mental concoction.**
SB_3.27.22 TRANSLATION:
This devotional service has to be performed strongly in perfect knowledge and with transcendental vision. One must be strongly renounced and must engage in austerity and perform mystic yoga in order to be firmly fixed in self-absorption. **PURPORT: Devotional service in Kṛṣṇa consciousness cannot be performed blindly due to material emotion or mental concoction**. It is specifically mentioned here **that one has to perform devotional service in full knowledge by visualizing the Absolute Truth**. We can understand about the Absolute Truth by evolving transcendental knowledge, and the result of such transcendental knowledge will be manifested by renunciation. That renunciation is not temporary or artificial, but is very strong. It is said that development of Kṛṣṇa consciousness is exhibited by proportionate material detachment, or vairāgya. **If one does not separate himself from material enjoyment, it is to be understood that he is not advancing in Kṛṣṇa consciousness.**

SB 10.14.28 TRANSLATION:
O unlimited Lord, the saintly devotees seek You out within their own bodies by rejecting everything separate from You. Indeed, how can discriminating persons appreciate the real nature of a rope lying before them until they refute the illusion that it is a snake?

PURPORT: One may argue that a person should cultivate self-realization and at the same time pursue sense gratification for the material body. This proposition is herein refuted by the example of misidentifying a rope as a snake. **One who mistakes a rope for a snake becomes fearful** and thinks of the so-called snake. But **upon discovering that the so-called snake is actually a rope, he experiences a different emotion—relief—and can then ignore the rope**. Similarly, **because we misunderstand the material body to be the self, we are experiencing many emotions in relation to the body. Upon discovering, however, that the body is simply a bag of material chemicals, we carefully note how this illusion was created and then lose interest in the body.** Discovering that we are actually an eternal soul within the body, we naturally focus our attention on that real self.

Those who are saintly and wise always cultivate Kṛṣṇa consciousness, spiritual knowledge, having transcended the foolish misidentification of the body as the self. Such Kṛṣṇa conscious persons go on to realize the Supreme Personality of Godhead, who dwells within the material body as the Supersoul—the witness and guide of every living entity. Realization of the Supersoul and the individual soul is so pleasing and satisfying that a self-realized person automatically gives up everything irrelevant to his spiritual advancement.

SB 11.22.53 TRANSLATION:
Just as one may imitate persons whom one sees dancing and singing, similarly **the soul, although never the doer of material activities, becomes captivated by material intelligence and is thus forced to imitate its qualities.**

PURPORT: Sometimes people are captivated by professional singers and dancers and imitate within their minds the musical rhythms and melodies of the performers along with their romantic, humorous or heroic emotions. People sing songs heard on the radio and imitate dances and dramatic performances seen on television or in movies and theaters, entering into the emotions and art of the performer. **The conditioned soul is similarly captivated by the concoctions of the material mind and intelligence, which convince him that he can become the enjoyer of the material world.** Although different from the material body and never the actual performer of its activities, **the conditioned soul is induced to engage his body in material activities, which entangle him in the cycle of birth and death. One should not accept the illicit propositions of material intelligence**, **but rather should engage himself fully in the service of the Lord in Kṛṣṇa consciousness.**